

THE
FATHERS
BLESSING:
OR,
COVNSELL
TO HIS SONNE.

Appropriated to the generall, from
that particular Example of Lear-
ning and Piety, his Majestie com-
posed for the PRINCE
his Sonne.

Seconded with many excellent Obser-
vations, sentences and precepts, directing all
Men to a vertuous and honest Life.

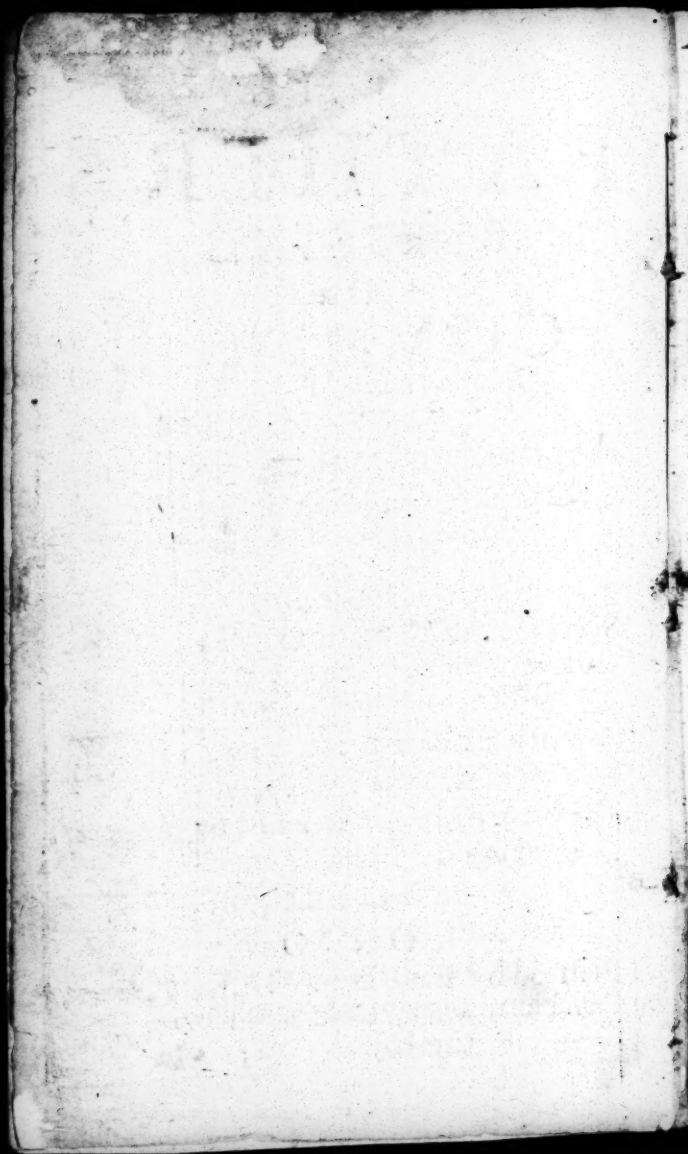
Also, PRAYERS & MEDITATIONS.

ECCLES. 12. 1.

*Remember thy Creator in the dayes of
thy Youth.*

The seventh Edition.

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THE
INDUCTION,
OR PREFACE, in
which is contayned
*The Fathers
Blessing.*

IT is much better not
to bee borne, then
not to bee instructed
in Wisdome and know-
ledge: and therefore
saith *Salomon* (which I
imply vnto thee:) *My
Sonne, hearken vnto wise-
dome,*

The Induction.

*dome, and incline thine
care vnto my knowledge:
for a wise Sonne maketh
a gladd Father; but a foolish
Sonne is a heauinesse vnto
his Mother. A wise Sonne
buildeth the house vpon
high, but a foolish Sonne
pulleth it downe to the
bottome. Therefore, the
Naturall Childe of a
mans owne loynes and
generation, the instru-
mentall cause of his
birth and being, is not
indeed so deeply in-
deared vnto him for
this his life and being,
his Food and Rayment,
aa for his zealous care
of*

The Induction.

of his education in *Pietie*
and *goodlinesse*. There-
fore, let him that would
haue this Wise Sonne,
not be a foolish Father:
hee that would not haue
his house pulled downe,
let him instruct his
Sonne how to build
it vp. Let him that
would not haue him to
be a heavinesse vnto his
Mother, vnacquaint him
with the lightnesse of
vanitie and folly. *Pu-*
eri, Children (saith a
Reverend Man) are
Dona Dei, The gifts of
G O D; *Pignora amoris*,
The pledges of Love:

The Induction.

and for their further excellencie ; *No Generation, Regeneration, no Sons of the Earth, no Saints of Heauen :* and as (saith *Salomon ;*) *The Feare of the Lord, is the beginning of wisdom :* So is it the beginning of the blessednesse of a Mans selfe, his Wife, his offspring, as it is in the *Psal. 128. Thy Wife shall bee as the fruitfull Vine on the walls of thy house, thy Children like the Olive branches round about thy Table, or as a Garland of Saints about the Throne of God : Loe thus shall*

The Induction.

*shall the man bee blessed
that feareth the Lord. And
for their further com-
forts that haue them,
saith another: They are
as so many swords drawne
in thy defence, so many
Arrowes in thy Quiner;
Arrowes, saith a learned
Man, because by educati-
on they may bee so fit-
ted to shoote against thine
enemies, as otherwise a-
gainst thy owne breast.
And I haue read, to shew
the danger of loose li-
bertie, and ill educati-
on of Children, of a Fa-
ther, whose Son through
the folly of his owne,*

The Induction.

or the procurement of others had offended the Law, and was to vndergoe the iudgement therof, which was death; at the place of execution espying his Father, desired to salute him before his death, in which action, most vnnaturally hee bit off his Nose, for that hee had not (as hee sayd) instructed him better in his youth. Heere therefore in this place, I will assume the person of a grave and learned Gentleman, from whose mouth vpon his Death-bed,

The Induction.

bed, his Children kneeling before him; his Wife and friends beaue Spectators about him, hee thus opened his mouth vnto them: The person of whom euerie Father may assume in his owne particular Family and charge, being no better President that I finde or know to bee produced, as grounded from the original of all knowledge and Truth, the Scriptures as the Well-head, and from the Sentences of grave and learned men, as streames, and
Chan-

The Induction.

Channels issuing from
that Fountaine, and con-
firmed by his owne ex-
perience; so weighrie, as
able to ballance the vn-
steddy vessels of youth
with firmenesse and vn-
derstanding: and thus
they follow, *My Sonnes,
the God of Heauen and
Earth bee your portion,
and then in him you shall
want no manner of thing
that is good.*

I was your naturall Fa-
ther to this time, to pro-
tect you, gouerne you,
and prouide for you:
but I must leaue you
now,

The Induction.

now, and descend to this
Bed of darkenesse, for it
is appointed all men
must dye; and my time
is approached, being but
a spanne long. Serue
him, walke before him
in singlenesse & vpright-
nesse of heart, and he will
bee your Father in my
stead, to accomplish that
for you that was neuer
in my power. Keepe a
good Conscience all the
dayes of your liues; and
by that, mete out to eue-
rie one the measure you
would receiue from
their hands: and then
when the time shall
come,

The Induction.

come , which though
you be yong, you know
not how farr off it lodge
this present ; for many a
one laughes this instant ,
that must die to morow,
that would weepe if hee
knew he had but a month
to live; as the learned Sir
Thomas Moore, thus fur-
ther exprest it: .

*Flores-si scires unum tua
tempora mensem.
Rides quum non sit forsit an
vno dies.*

English.

*Knowest thou a Moneth
should end thy dayes.*

It

The Induction.

*It would give cause of sorrow,
And yet (perhaps) thou
laughes to day,
When thou must dye to
morrow.*

That when you shall
lye vpon your Bed of
Death, Death shall not
appeare vnto you in his
uglyest shape, for his
sting shall bee taken out,
and his deformitie done
away : You shall have
comforts within you;
when all outward helps
and comforts fayle
you : Then you, happie
through troubles, shall
see

The Induction.

see your happinesse;
Then euery paine you shall
feelee, shall be but as a p^lea-
sure vnto you, because it
shall be as a preuention of
the paines of Hell; and eue-
rie ease in paine, as a fore-
taste of the ease, and peace,
and ioyes in Heauen. Then
the Graue shall not seeme
griuous vnto you, because
it is the Lords Bed, and
therefore sweetned vnto
you. The Iudge shall not
astonish you, because the
Iudges Sonne is your Ad-
vocate. O that Christs
mercie to mee, might
moue you and all others
to loue him, for the lesse

The Induction.

I can expresse it, the more it is. You shall heere receiue from my hands, and his blessings vpon my endeouours, the portion of a large allowance, which hee hath abundantly left mee. Goe not with them in the steps of the prædical, to a farre Countrey, amongst a riotous and dissolute Companie, to dispend and lauish them vpon the follies of youth, and the snares of vanitie, and the times; so long, vntil with him you shall bee brought to the huskes of his misery.

When

The Induction.

When I am dead, be-
queath my body withall
decent Ceremony to the
Graue: and as you shall
follow it, thinke that ere
long shall others follow
you. That last obsequie
being done, and that gi-
uen to the Wormes, that
gaue you life, yeeld all
respect and dutie to your
surviving Mother; be so
farr from offending her,
that you strine in all rea-
sonable things to give
her content and liking;
remembering her care,
travaile, and the dangers
shee hath sustayned for
you; and forget not her,
who

The Induction.

who as the Poet could
say. *Qua decem longes tu-*
lerit fastidia menses : and
though for no other de-
sert, or regard, yet for
the prolonging of your
dayes vpon Earth. O,
bee not of their mindes.
that say, They care not
for their Parents of-
fence, so they deserue it
not: Yet invert not the
course of Nature, by
iudging your Superi-
ours: for it is observable
(as his Maiestie well no-
ted,) *That the Parents*
Blessing or Curse, hath
almost euer a Propheticke
power ioyned with it.
And

The Induction.

And when she dyeth (as
said *Tobie* to his Sonne)
burie her by mee, in the
Graue of your Fathers :
that as we were conioyn-
ned in Life , so wee may
not be seuered in Death.
At which period, at that
time , through weake-
nesse hee broke off: and
after , vpon some little
recouerie , hee thus fur-
ther continued it in wri-
ting , and after decea-
sed.

The Content

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THE
FATHERS
BLESSING;
OR,
Counsell to his
SONNE.

GOD, *The Foundation
of every good Action.*



First, and above
all things, shew
thy selfe Reli-
gious towards
God, not onely by thy
Oblations and Sacrifices;
B but

but also in keeping the
vowes & promises which
thou swarest vnto him :
the one will bee an argu-
ment of thy wealth & abi-
lity: by the other, is known
thy faith and honesty.

2 Honour God daily:
but principally, after the
manner and fashion insti-
tuted and ordained by thy
Country wherein thou li-
uest ; to the intent thou
mayest bee esteemed both
deuout in thy religion, and
obedient also to the lawes;
both together , and at one
instant.

3 Set God alwaies be-
fore your eyes, that he may
be as a Lanthorne to your
feet, and a guide vnto your
pathes ; and strue to de-
light

light in that against the nature of all pleasures; which though it taste as worm-wood in the mouth, may afterwards bee as honey in the stomach : It is the folly of the world that tramples goodnesse vnder foot as the grasse of the field, but keepeth vp vice, as the flowers of the season ; when the one wee know doth keepe fresh & flourish, where the other doth suddenly decay and wither ; according as one thus wittily writeth to that purpose.

*We trample grasse, & praise
the flowers of May,
Yet grasse is Greene, when
flowers doe fade away.*

*Morning Considerations,
how to order your selfe
and your affaires.*

1. **I**N the Morning when
you first awake blesse
GOD; giue him thanks
for his carefull protection,
and watching ouer you;
for the quiet rest & sleepe
hee hath bestowed vpon
you to the refreshing of
your bodies, and renewing
of your mindes, but be sure
hee haue the first place in
thy heart.

2 Call to minde all thy
businesses for the day fol-
lowing, and to thy selfe
propose a good order and
method, to the effecting
thereof; euer thinking of
the

the end before thou vnder-
take any thing: which be-
ing so done, then to all thy
honest intents and endea-
vours craue the blessing &
furtherance of God, *or else*
thou toylest in vaine, and thy
labours will not prosper.

3 As for the successe and
effecting of thy businesse ;
so before thou settest thy
foote out of doores , put
God againe in mind of thy
person , implore his assi-
stance and protection ouer
thee; knowing, that many
a one hath gone out of his
house liuely, & well in the
Morning, that hath beene
seene dead before night,
as for ought thou
knowest, may
befall thee.

*A restraint against sinne,
drawne from the ubi-
quitie of God in beholding
it.*

THat which for either
shame or sinne thou
wouldest forbear to com-
mit, if thou didst thinke
that the reasonable eye of
the meanest creature in the
world beheld thee; let that
sequestred and supposed
priuacie, neuer give thee
occasion vnto; for in so
doing, what is it but to de-
ny his omnipotencie and
vbiquity? frō which there
is no place so retired, that
that pei cing eie of his doth
not look into, that is more
witness in it selfe, and
power

powerfull to reuenge then
all the world besides, and
more to bee feared ; and
therefore since there is no-
thing done in private that
shall not be talked of in pub-
like, nor committed in the
greatest secrecie that shall not
bee preached on the tops of
houses ; be afraid to thinke,
at least to doe that in dark-
nesse, that shal shame to ap-
proach the light : and this
shall bee a barre to keepe
thee from many enormi-
ous crimes.

When Sinne allures
thee, thinke that thou seest
Christ comming towards
thee, in that wan and wo-
full habit, as he lay in the
arnes of *Ioseph of Arima-
thia*, taken downe from the

B 4 Crosse,

Crosse, all clouded and sul-
lyed with bloud, and death
speaking thus or the like
vnto thee : O forbear, e,
thou wretched Man, to
commit that sinne; for it
fetcht me from the armes
of my Father, from my
Royaltie and glory in, Hea-
ven, whole and vntoucht,
to the armes of this mor-
tall Man, all wounded,
torne, and pierced from
head to foot, as thou seest:
which wounds and lashes
being now healed vp,
which were bored and af-
flicted for thy sake, and I
ascended to the right hand
of my Fathers glorie a-
gaine; againe pull mee not
downe, by thy sinnes, to
my Crosse, to crucifie mee :
and

and with this contempla-
tion forbeare to commit
them.

How to affect Vertue.

STrive to be in loue with
Vertue, out of the incli-
nation of thine owne Ver-
tue; for that is but a flauish
and vnthankfull good,
which Lawes and extre-
mities doe keepe from the
commitment of euill.

*Of Deliberation and
fore-sight.*

IT is the part of Wise-
dome, to propound wise
ends of discretion, to ma-
nage them thereto: there-
fore, if thou wilt not bee

within the predicament of
folly, vndertake nothing
rashly, which thou hast not
first suruayed to the Issue
and euent of a good pro-
portion. In so doing thou
shalt seldome commit that
before, to repent thee of
afterwards; according to
the old saying which so
imports,

*Quicquid agas, prudenter
agas. & Respice finem*

What worke or businesse
euer thou intend,
Before thou vndertake it,
cast the end.

How

*How to remit iniuries, and
pacifie thy anger.*

L Et not the Sunne goe
down vpon thy wrath
nor close vp malice with
thine eyes; for otherwaies,
how canst thou require
mercy at the hands of God
when thou thy selfe wilt
deny it to thy Brother, and
not bee equiualent in fol-
ly with him that breakes
downe the bridge ouer
which hee himselfe is to
passe?

2 If thy Brother, and
thou fall at variance, al-
though through his occa-
sion, yet goe thou first, and
offer reconciliation vnto
him ; *For blessed are the
Peace-*

The Fathers Blessing.

Peace-makers : if he come first to thee, hee getteth, and thou loosest that blessing.

3. Let not thine anger remaine when thou seest the cause remoued : and euer learne to distinguish betwixt him that offends of infirmitie, or hee that doth it maliciously : of which, let the one haue pittie the other iustice.

How to chuse and vse thy friends.

1. **T**Hough thou haue many acquaintance haue but few familiars, and let them be such as feare G O D; and so they cannot wrong thee vniustly,

iustly, but they shall offend God; which they wil feare to doe.

2. Rather perswade thy selfe, then thy friend, to keepe thine owne Counsayle: for how wouldest thou haue another to keepe that secret which concernes him not, when thou thy selfe canst not, whom it concernes? *Yet a secret (saith the Riddle) is too hard for one to keepe, enough for two, and too much for three.*

3. Whatsoever discord shall arise betwixt thee and thy Friend, as thou tenderest the reputation of an honest heart, neuer let malice in hatred make thee to reueale that, which
loue

loue and friendship before bound thee to conceale.

4 Euer thinke him a true friend, who tels thee plainly, but secretly of thy fault; for reprehension iust or vniust, from friend or foe, neuer doth a Wise man harm: for if it be true, hee hath a warning to amend; if it be false, he hath a Caueat to auoid: *And if he cannot indure so be re-
proued, let him doe nothing
worthy reprehension.*

5 Neuer make choyce of any man for thy friend, of whom thou hast not first gotten some information, how he hath vsed his friends before times; and be thou very well assured, that

that hee will prooue such towards thee, as hee hath beene before towards others.

6 Enter not suddenly, or too hastily into amitie with any man, and yet after thou hast once professed thy selfe to be a friend, perseuer in his friendship (if it bee possible) vnto the end. For as little honesty it is vnto any man to bee without friends, as to change them, and to make choyce of new often.

7 Make not tryall of thy friends with losse : and yet trie them sometimes : the which thou mayest doe, if not hauing need of them, and before time

time of necessitie, thou doe
faine and make shew as
though thou hadst need
of them.

8. Communicate thy af-
fares, which thou wouldst
have knowne, as if thou
hadst a pretence and pur-
pose to keepe them secret:
for if they (to whom thou
shalt impart them) do con-
ceale them, thou canst not
receiue any dammage by
their secrecie : But if they
doe reueale them, then hast
thou good prooffe and try-
all of their manners and
conditions, and thou may-
est afterwards take heed
of them.

9. There is no meane so
readie for a man to know
his friends, as in the midst
of

of the misfortunes of this mortall life, and by the helpe and succours which they affoord a Man in his affaires. The former maketh a tryall of them, as Gold is tryed by the fire: & by the latter, a man shall know how to trust his Friends in time of neede.

10. Hee that preuenteth the request and intreatie of a friend, and succoueth him in time, before hee be required, performeth the true dutie and deuoire of perfect amitie.

11. Perswade thy selfe, that it is no lesse indignitie to bee surmounted in benefites by thy Friend, then it is to suffer them to bee ouer-borne with
the

the iniuries of their enemies.

12 Receiue into thy amity not onely those which haue compassion of thy aduersities, but them also which are not enuious of thy prosperity. For there are many who will condole the misfortunes of their friends, and yet afterwards when they see them in prosperity, will enuie their good fortune.

13 Vse to talke often of thy friends which are absent, before them that are present : to the intent they may perceiue, and be perswaded, that thou wilt not bee forgetfull of them likewise, when they shall be

be absent, and farre away from thee.

14 So loue with wisdom thy friend, as if thou shouldest one day hate, yet so hate not as if thou shouldest neuer loue againe, nor impart thy selfe in greatest trust and familiarity vnto him, so farre that thou lye open to his mercy, being thine enemy, howsoeuer if vnkindnesse, or a seperation happen, what hath past in the way of freindship betweene thee and him, giue it an vnderstanding to thy selfe, but noe tongue to his endamage-ment; knowing it was not lent thee to that purpose. and it may be a time may come, that this vertue of thy

thy impassionate conceale-
ment, may conioyne you
both friends againe, in a
more inseparable amitie
then erst before.

15. There are some that
may professe themselves
to be friends vnto thee,
which in the tryall will
peraduenture appeare but
enemies: for as the Poet
could say:

*Trita frequensq; via est per
amici fallere nomen.*

*Trita frequensq; licet sit via
crimen habet.*

By shew of friendship, to
deceiue and kill.

Is an old way, but not so
old as ill.

So,

So, on the other side ,
there are other , that thy
folly may take to bee ene-
mies, which afterwards
may proue Friends : And
such may be those that wil
reproue thee iustly for thy
faults, and not flatter thee
in thy follies, and by them
shall a Man most benefit
by : For no Man was euer
bettered , but first eyther
good' motions preacht vn-
to him of their owne ac-
cord ; or Experience , the
Schoolemaster of Fooles ;
or good Counsayles , the
aduisement of Friends ;
and by all these , may a
wise-man bee bettered :
and therefore, let it be thy
wisdom and care to di-
stinguish betweene a fil-
ken

ken show and a solid substance, betwixt a true and an hypocritical freind that sayes in *ore Ave*, but in *corde Cave*.

*How to behaue thy selfe in
thy speech.*

LEt thy words be few; but aduised; fore-think whether that which thou art to speake, be fit to bee spoke; asirme no more then thou knowest to bee true: *And bee rather silent, then speake to as ill or no purpose.*

Speake the truth at all times, but then especially being called before a Magistrate; for in such a casetoye, thou pullest a fourefold

fold danger on thy head; first, sinnest against God in a high degree, when in a publicke testimonie thou callest the Author of truth; nay, truth it selfe to testifie a falshood. Secondly, against thine owne soule. Thirdly, against the Iudge; and fourthly, against the party Innocent: And therefore accustome thy selfe in thy ordinary communication to speake the truth; so shall thy word out-weigh anothers oath; make conscience not to affirme rashly, and thou shalt seldome sweare falsely.

When

*When most especially to
speake the truth;*

1. **V**hen the glory
of God, or the
good of thy neighbor doth
require it, though at all
times speake the truth, yet
then especially : and feare
not the face of any Man,
before whom : thou spea-
kest; for the frowne of a
Prince may sometimes bee
the fauour of God. Ney-
ther shall flatterie still hold
in credite, nor truth alway
continue in disgrace.

2. Remember that thou
must answere for euerie
idle word, that in multilo-
quie the wisest Man shall
ore-shoot himselfe: auoyd
there-

therefore all dilatorie and idle talke ; for those that are too much addicted thereto you shall obserue commonly , *in a flood of words , scarcely to yeeld a drop of reason.*

How to beleene.

1. **B**eleene not all that is told , nor tell not all that thou hearest : for if thou doe , thou shalt not long bee without trouble ; but shortly without friends.

2. Bee not ouer credulous to beleene ; for as it is an error in iudgement , so it is many times accompanied with an ouer-rathnesse to censure ; or reppr;

C

and

and therefore, though the
Eare receiue the sound, let
thy heart suspend thy cen-
sure.

Of leasts.

MAke not a iest of an-
other Mans infirmi-
tie, but remember thine
owne: and if thou bee dis-
posed to bee merry, haue
speciall care to these three
things.

1. That thy Mirth bee
not against Religion, a lead-
ging or prophaning the
Scriptures to drinking pur-
poses, as ouer many doe.

2. Against Chastitie.

3. Against Chastitie:
and then bee as merry as
thou canst, without offence.

Against

Against Envy.

1. **R** Eioyce not at the fall of thine enemies, for thou knowest not what shall bee thine owne end.

2. Bee more glad to see any mans amendment then his punishment.

3. Hate no man, for feare Christ loue him, who will not take it well that thou shouldest hate him whom he loueth.

4. And if thou thinke him not worthy to bee be-
loued, yet thinke Christ to
be obeyed.

5. In practising be dis-
creet without Enuie, in
saluting Courteous, in

admonishing friendly, in
forgiuing merciful, in pro-
mising faithfull, in recom-
pencing bountifull, and
make not the reward of
Vertue the gift of fauour.

6. The enuious man of
all other, is accounted most
miserable: for the pro-
speritie of others, for the
most part, is his torment:
and as his life is wicked,
so his death is miserable.
Therefore if thou wilt not
sinne against thine owne
Soule, pray for thy verie
enemies, and wish the
prosperitie of all men, that
it may bee well with thee:
being euer more ioyfull of
any mans recouerie, than
his fall.

Condemne no man, least
Christ

Christ acquite him : nor
hate no man : though thou
hate his sinne , yet loue his
person , because it is the
Image of God ; least in the
one thou sinne , as vsurping
Christs authoritie , which
is to iudge ; in the other a-
gainst thine owne Soule :
which , is not to hate thy
Brother , which for ought
thou knowest , may bee
deare in Gods account.

*How to keepe a good
Conscience in all thy
doings.*

NEuer thinke to thrue
by those meanes that
God hath accursed ; for that
is a miserable gaine , that is
purchased with the losse of

The Fathers Blessing.

thy Soule; Let all thy actions therefore proceed from a good Conscience.

For as one thus truly writeth, that many with their wofull experience haue approued.

Looke to your selues What Conscience you haue.

*For Conscience shall damme,
and Conscience shall saue.*

And as another to that purpose hath annexed.

*To rise by others fall, I deeme
a loosing gaine.*

*All States with others ruines
built.*

To ruine runne againe.

And take heed whatsoe-
uer

uer thou doest; that it arise from a good Conscience,

For though a Man iudge of the heart, by the outward actions, God iudgeth of the outward actions by the heart.

2. As the Sunne and the Raine make no distinction of persons, eyther good or euil, but to all alike communicate their properties: Euen so doth God the Creator suffer his temporall blessings to fall vpon the wicked as vpon the godly; if not in the greater abundance vpon the wicked then the godly: But here is the difference, that the well atchiued blessings of the godly, as riches

and the like are to the one permanent, to them and their succeeding generations prosperous, and blessings: whereas those of the wicked, vnconscionably achieved, and vncharitably held, waste away like yce against the heate of the Sunne; and neuer, as the Prouerbe is, reach to the hands of the third heyre, as saith the Psalmist: *I saw the Wicked flourish like a Greene Bay Tree, and loe, I looked againe, and his Seat was no where to bee found.* And therefore in all thy actions keepe an vnraised conscience, for that is the friend, that when thou shalt bee sent to appeare before that eternall Iudge, when

when no other Friend can
doe thelike, for thy Wife
or other friends will bring
thee to the Graue, thy
goods will lend thee a
Sheet : This then will
bring thee to the Tribunall
Seat, and answer vpon that
fearefull account, before
that vncorrupted Iudge,
vpon that matter of all im-
portune thy euerlasting
weale or woe.

*How to respect every
Man in his
place.*

Give euerie Man the
honour due to his
place; but euer, more for
his goodnesse, than for his
greatnesse.

Against Pride.

BE not proud for any external worldly goods, nor for any internal spiritual gifts : For as they came lately by Gods favour ; so by their abuse and his displeasure , they take vnto them the wings of a Swallow , and swiftly flye away : and their period prooues them vanitie, as other things in that nature ; according to the Poet.

Sit tibi pulchra domus, si splendida mensa quid inde

Si tibi sponsa decens si sit generosa quid inde.

Annos si regnes felix per mille quid inde.

Tam

*Tam cito prateriunt vanitas
ut nihil inde.*

Hadst thou the gifts of bo-
dy, gifts of minde.

And in her gifts were for-
tune to thee kinde;

Hadst thou thy house and
Table largely spred,

A decent spouse to accom-
pany thy bed;

Hadst thou a thousand
yeers, these to imploy:

They would passe ouer, and
griefe cease thy ioy.

Against Hypocrisie.

BE the same in the sight
of God, that beholds
thy heart, that thou see-
mest in the eye of man that
seeth thy face: for those for
the

the most part that are infected with this sinne, are giuen ouer to a Reprobate sence, for of all the sinners in the Scripture, I neuer read of an Hypocrites repentance.

*Against Drunkenesse, and
Company keeping.*

HAunt not Tauernes, Brothels, Ale-houses, but beware of the danger and expence thereof, the bane both of bodie and Soule, and substance.

Be no Company-keeper, Gamester, or such like; for both are the wasters of the precious Treasures of Time; besides, hee that is wholly posselt of eyther, is
not

not Master of himselfe or his owne substance; therefore be sparing of thy presence, or thy expence that way, euer accounting that wel bestowed that is spent in thine owne house, amongst thine owne family, for besides all other losses, the losse of time they expend, which a wise-Man would redeeme at any rate: they draw on oathes and quarrels, surfetting and sickenesse, and for the most part end in bloud & death: and therefore as I said, hee that is ouermuch affected to any of these, cannot rightly bee entitled to his owne goodnesse, himselfe, or any thing that hee possesseth.

And

And if by any accident of thine owne, or importunitie of others, thou shalt bee ouer-taken in this kind, haue a more speciall regard that it bee not with any notorious or detested person, by whom, though not otherwise, thy reputation and credit may bee called in question in the opinion of the world; for by the company, bee it good or euill, that thou keepest, such shalt thou bee censured to be: for like seeketh to like; and in what company thou comest, euer haue a care it may bee bettered by thy presence, then impeached any way; for the more good thou knowest, teachest

& teachest others, the more God will administer vnto thee ; which that it may keepe a streight watch over thy words, thoughts, and deedes, of thy tongue and heart, restrayning the libertie thereof in the first motion, so shall they neuer extend further then conuenient and honest.

Marke the fearefull end of notorious euill men to abhorre their wickednesse; marke the life of the godly, that thou mayest imitate it, and their blessed peace. Obserue thy betters, respect the wise, accompany the honest, and loue the religious.

An

The Fathers blessing.

An Advice for thy company keeping.

KEepe thy foot from the dore of the harlot; thy hand from the booke of the Lender, thy tongue from the slander of thy neighbour, thy societie from the drunkard and the glutton; *For pouerty shall bee their portion, and the Sleeper shall bee clothed with ragges.*

The danger of an exemplar Sinne.

BE fearefull to commit Sinne, especially any exemplar Sinne, to shew the
the

the way, as it were, to others practise, lest they perish vnrepentant therein, and it be one day layd to thy charge. Euery one shall haue enough to answere for himselfe, woe to him that shall be prest with the weight of his owne and others; euerie sinne as a Mil-stone able to presse him downe to the pit of Hell,

Against Suertiship.

BE not suertie, but for a tried friend, and a good occasion; and beware that thou set not thy affection on any thing that is vnlawfull: for there is no one vice that having wholly

ly posselt a Man that is not accompanied with a whole traine of wickednesse at the heeles, able to eate vp and deuoure the very roote and substance of goodnesse it selfe.

Against selfe affectation.

TAke heede of ouerweaning and vaine curiositie, and boast not thy selfe in the knowledge of thine owne vnderstanding; for it was the speech of the wisest of all mortall men, to say that hee knew nothing, but that he knew hee knew nothing: and therefore though thou studie the best and highest things that are, retaine a humble

humble thought, and lowly
opinion of thy selfe: and
strive rather to bee high in
other mens eyes then in
thine owne opinion.

For the choyce of Servants.

CHOose thy servants as
Physitians doe their
Simples, not the fairest to
the view, but the most ver-
tuall for vse; and as for their
qualitie, so learne their
quantitie and true vse: Let
them be such as wil imploy
more for Conscience then
for feare, of such be not ig-
norant of their vertue, of
their worth, not forgetfull
to repay them: *For a dis-
creet Servant deserveth to
have rule over a lewd Sonne,*
and

and to diuide the inheritance among the Brethren. Keepe not more then thou canst well imploy; for an idle seruant is more dangerous then tenne that are busied; and as the Prouerbe truly sayes :

Frustrat fit per plura quod potest per pauciora.

It is vaine to doe that by many, which may bee effected by few.

For Household Provision.

Keepe a reasonable meane in thy expenses; and lay to buy thy household prouision at the best, for hee that will not prouide his Cloake before the Raine, may by chance be

be wet to his cost : and in-
ioy with thankfullnesse
those blessings GOD hath
lent thee for thy comfort :
for what differeth extream
prodigality, by wasting of
all to possesse nothing, from
extream miserablenesse by
hoording v^p all to enioy
nothing.

Of Government.

ENdeauour to rule those
that liue vnder thee,
rather by loue then by
feare, for to rule by loue is
easie and safe, but by Ty
ranny hard and dange-
rous.

Of

Of Knowledge.

STriue not to bee ignorant of that which may be knowne, for knowledge and learning is a light burthen, the weight whereof will neuer presse thy shoulders.

2. If thou be greedy and desirous of knowledge, thou shalt bee sure to attaine knowledge.

3. The best way for a Man to retaine in memory that which he knoweth, is to exercise himselfe continually to the often remembrance of it.

4. That (whereof thou art ignorant) learne of them that are skilfull :
for

for it is as shamefull and foule a thing not to learne a good thing when thou hearest it, as it is to reject his Friend in an honest gift when hee presenteth it.

5. Lay hold of time whilest thou hast leasure, and time to learne; and bee diligent to giue eare vnto those that are wise and learned: for by this meanes thou shalt easily get vnderstanding and knowledge of that, which others haue inuented with great difficultie.

9. Preferre knowledge before wealth and riches: the one soone fadeth, the other abideth for ever. For amongst all the goods of
this

this life, onely wisdom^e
is immortall.

7 Be not slacke or negligent to goe into farre and forraine Countryes, to learne of those that are famous for their skill and knowledge in any good thing, or Science : for it must needes bee a shame vnto thee, to see, that Marchants will aduenture theis liues, to the danger and hazard of the Seas, to enrich themselues; and that thou being listy, young, and able, shouldst not trauaile throughout the World, to better thy Minde, and Vnderstanding.

Of

Of the choyce of a Wife,

THough a Man cannot chuse himselfe, yet would he thinke he might chuse his Wife, which for all the sensible appearance is not directly in any ones owne power: for this action of a Man, especially the choice of his first wife; is one of the greatest consequence hee committeth in his whole life, and therefore God out of his secret purpose in this thing giues her from himselfe eyther a good or euill, as hee hath appointed eyther a blessing or curse to the Man in this life; therefore attempt not though with thy ripeſt na-

D

turall

turall iudgement and circumspection, to vndergoe that charge, without his direction and assistance implored: then, after thy choyce, thou mayest hope to bee so blest, as to say,
My Lot is fallen into a pleasant ground.

Of Marriage.

1. **M**arry in thy youth for a Woman, out of her owne choyce, seldom pluckes a Man as a Rose, full blowne.

2. In thy marriage, seeke to marry thy bodie that thou mayest marry thy minde.

3. That thou mayest be loued, be amiable.

4. B

4. Be chaste in thy marriage : for otherwise, how canst thou expect that from thy Wife, being the weaker Vessell, that thou thy selfe are not, being the stronger ?

5. Make not thy friend too familiar with thy wife.

6. Conceiue not an idle ieaiousie, being a fire sooner begun, then easily put out.

7. Affect him not, that would ill possesse thee.

8. She whose youth hath pleased thee, despise not her age.

*How to goe to Law and
Physicke.*

GOe to Law, as thou
wouldest to the Phy-
D 2 sitian;

sition, not but vpon vrgent occasion to preserue thy health, or thy estate, for the lesse thou takest the one, vnlesse vpon compulsion (though some wantons vse it for their pleasure) the more shall bee thy health, and from the other, the longer thou abstaine, the more thy peace, and from both, the better plenty: especially, vndertake neyther in thy old age, if thou canst refuse, for the one it soone ore-turnes thee being crasie, and for the other, least thou neuer liue to see the end. They are as necessarie in their true vse as gaineful in their contrary: of which both, the one thus Epigrammeth:

Wealth

*Wealth is a Lord, the chiefe
support of State,*

*And therefore Lawyers va-
lue it at the rate;*

Health is a Jewell true,
which when wee buy,

*Physicians value it accor-
dingly.*

*Admonition to Iudges,
and Magis-
trates.*

BEe thou a Magistrate,
remember that thou
art as Gods Vicegerent
vpon Earth, therefore in
iudgement strue to resem-
ble him, in doing *Iustice to
the utmost of thy power.* And
that thou the better mayst
take along with thee;

1. First, haue euer an

D 3

open

open eare to the iust complaints of vniust dealings.

2. So lend one eare to the Accuser, as then keepe the other for the Accused: for hee that decreeth for eyther part, before he hath heard them both, his sentence may bee iust, but hee himselfe vniust.

3. In hearing both parties, encline not to the right eare of affection, nor to the left of hatred, as to beleue arguments of perswasion for a friend, before truths of appearance for a stranger.

4. So let the cause of the poore and needie so come in equall ballance with the rich, and the powerfull; that whereas there

there shall appeare on the one side, as the engines of subtiltie, high hills of cunning aduantages; powerfull combination, and violent persecution, on the other side: the low valleyes of pouertie, and plainnesse prepare the way, as God doth to Iudgement, by raysing valleyes, and taking downe hills, laying both in an vpright leuell: So that thy Sentence may bee leuyed vp on equall ground; and euer bee carefull, rather *ius docere, quam ius dare*, to pronounce the Law, then to make the Law, vpon the authoritie of thine owne pleasure. And in tryall of Life and Death,

Sir F. B.

euers remember Iustice,
 that you forget not Mercy,
 wresting the fauour of the
 Law as farre as may bee to
 the sparing of life, where
 grace promiseth amend-
 ment knowing that there
 is a iust but a mercifull God
 ouer thine head, that will
 one day be thy Iudge, when
 thou mayest say or thinke,
 as hee that composeth this
 Epitaph.

*Nuper eram Iudex, iam In-
 dicis ante Tribunall:
 Subsistence pance Iudicor ipse
 modo.*

Late was I Iudge, but now
 I must appeare:
 For to bee iudg'd as I haue
 Indged here.

Of

*Of the moderate vse of
pleasure,*

MAke not an occupation of any recreation, for the longest vse of pleasure is but short, but the paines of pleasure abused are eternall, neyther are they pleasures, being ouercommon: for to surfet with Honey, is but to digest Worme-wood.

2. Take thy honest pleasure and recreation of any thing that is good: and whatsoeuer euill befalleth thee, endure and beare it quietly and contentedly.

Against Popularitie.

BEware of affecting Popularitie by adulation, for the end neuer proues good; and though attayned by due desert, yet manage it wisely, least it proue more dangerour then contempt: For States desire but to keepe downe whom they contemne for their vnworthynesse, and to cut off whom they enuie for their greatnesse.

And therefore I aduise neyther to effect nor neglect popularitie.

AN



AN ADDITION
of some short Precepts
*and Sentences not im-
pertinent to the
former.*

1. **B**E thou such a one
in thy behaviour to-
wards thy Parents,
as thou wouldest that thy
owne children (when thou
hast any) should be towards
thee.

2. Use thy body to la-
bour and exercise, not one-
ly to make it strong, and
able, but also healthfull
and

and well disposed, the which thou mayest we'll doe, if thou vse to make an end of thy labour, whilest thou art able to continue and endure labour.

3. Bee not immoderate in thy laughter, nor too audacious in thy speech for the one is a signe of folly, and the other is an argument of pride and arrogancie.

4. That which is dishonest in the doing, doe not thou thinke honest to bee spoken.

5. Accustome thy selfe to a countenance not too much addicted to sorrow,
or

or sadnesse . for that will be imputed to a proud and loftie Spirit : but shew thy selfe imaginatiue and secret, for that is an Office well becomming a Man of wisdom and prudence.

6. There is nothing more becomming a Man, then to bee neate, Proper, modest, iust and temperate : all which things are maruellously fit for young men.

7. Thinke not in the doing of any ill deede, that thou canst conceale it : for albeit it neuer come to bee knowne of others, yet thou shalt alwayes finde it in the remorse

morse of thine owne conscience.

8. Feare God, honour thy Parents, reuerence thy Friends, obey the Lawes.

9 Embrace in all honest and good sort, thy pleasure and delectation; for honest recreation is good, though the contrarie thereof bee most pernicious.

10. Shun the calumniationes of men, to the vttermost of thy power; yea, though they bee false, and vnderferued: for the most part of the World is ignorant of the truth of matters; and is guided by
opi

opinion , not by iudgement.

12. Whatsoever thou doest enterprise , and undertake; so doe, as it were to come to the knowledge of all men : for albeit for a time thou mayest keepe it secret , yet in the end thou shalt bee sure to bee discovered.

12. It is a most sure and readie way for a Man to get credit and estimation , not to commit those things which hee shall reprehend in others , that doe the same.

13. Bee thou in thy manners courteous, and full of huma-

humanitie and in thy speeches affable and friendly : The courteous person will salute those whom hee meeteth, gladly, and the affable will discourse with them familiarly.

14. Make thy selfe pleasing and agreable to euerie Man, if it bee possible, and acquaint thy selfe onely with such as are good and vertuous : for in so doing, thou shalt shun the hatred of the one, and shalt be sure to get the fauour of the other.

15. Frequent not the companie of one and the same sort of Men too often, nor vse not to discourse

course too long of one and the same matter : for there is nothing , but it may bee tedious and wearisome.

16. Accustome thy selfe gladly and willingly to endure things with patience. to the intent thou mayest the better doe it , when thou shalt be forced to sufferance.

17. Abstaine from all such things , wherein thou shalt haue little or no honestie to bee exercised : as to bee too greedie. and couetous of gayne , to bee cholericke, voluptuous, or melancholly : which thou shalt easily doe , if thou esteeme it gayne , to get honour

honour rather then riches;
and if thou vse choler a-
gainst those that offend
thee, as thou wouldest
that others should vse it
towards thee, if thou
shouldest offend them:
and as thou iudgeth it not
seemely, to be commanded
of thy Seruants; So is it
not fit, that thou shouldest
bee subiect to thy af-
fections, And last of all,
endure with patience and
constancie, misfortunes
and aduersities; and fix-
ing thine eye and regard
vpon the miseries of o-
ther men, consider that
thou thy selfe also art a
Man.

18. Be more carefull to
keepe

keepe thy word and promise then the mony which is committed to thee in trust: for honest and good men ought so to gouerne themselves, that me should haue more confidence on their Honesty, then in their Oath.

19. There is no lesse reason for a Man to bee distrustfull of the wicked; then to giue credit to such as are good, and vertuous.

20. Reueele not thy secret to any person liuing, vnlesse they to whom thou shalt disclose it, haue as great reason to conceale it in silence as thou hast

hast to impart it vnto them.

21. When thou shalt be enioyned to take an Oath, thou oughtest for two reasons to accept of it, eyther to purge and cleare thy selfe of some villanous action, that may bee objected vnto thee, or to preserue and saue thy friends from danger.

22. Swear not in any case, for lucre or desire of Money, although thou haue iust occasiō to take an oath: for in so doing, thou shalt be esteemed of some little better then a periured person, & of others thou shalt be held a Man wretchedly couetous.

23. Let

23. Let thy furniture and ornament of thy person bee fit and sutable for thine honour, but not too curious, for the one is seemely, and besitting a Man of great estate and magnificence, the other appertaineth to persons effeminate, and such as delight in superfluitie.

24. Esteeme not of those, who haue care of nothing else the to heape vp riches, not being able to vse them, they are like to those men that haue goodly Horses, and know not how to ride them.

25. Spare not to get riches, yet so, as thou doe
not

not only seeke to haue the possession of them, but that thou labour also to haue the true vse of them : for the true fruition of riches yeeldeth pleasure vnto them that know how to take it ; and the possession of them serueth vnto those that can rightly vse them.

26. Esteeme of goods for two reasons : the one, that thou mayest by their meanes free thy selfe from an inconuenience : the other, that thou mayest bee able to succour and helpe any honest man, thy friend in time of his necessitie.

27. Care not to attaine
to

to that fashion and kind of life, which being excessiue and superfluous, is vsed by other men, but regard the meane and moderate estate.

28. Grieve not, nor trouble thy selfe at thy estate and condition present, but labour to amend and better it.

29. Neuer reproach any Man with his miserie and calamitie; for as much as the like fortune is common to all in generall, and there is no M A N that knoweth what will befall him.

30. Succour and relieue
the

the good in their time of need: for this is a great treasure to doe good vnto those that are vertuous and to binde them vnto thee by thy benefits.

31. Hee that doth good vnto the wicked, is like vnto him that giueth meat vnto another Mans Dogs: for they barke as well at him as at others whom they meete: And euen so doe the wicked men vse to wrong and iniurie those that releue them; as others that doe trouble and hurt them.

32. Abhorre flatterers no lesse then Common Cousners; for both of them doe

doe exceedingly deceiue
as haue any trust or confi-
dence in them.

33. If thy friends doe
not abandon and forsake
thee in euill matters, much
more reason will they haue
to ayde thee in all good ac-
tions.

34. Let thy carriage
and behauour bee famili-
ar, and not too graue and
austere towards those,
that conuerse with thee.
For Seruants can hardly
beare the haughtinesse
and pride of their masters:
and all sorts of People doe
gladly fashion and frame
themselues, to conuerse
with those that are priuate

E

and

and familiar with them. The way to bee accounted cōpanionable, is. Not to be quarrellsome, troublesome, nor contentious, and moreouer, that thou doe not too rudely crosse thy friend in his choller (although he haue growne into it vpon a wrong occasion) but rather yeeld and giue way vnto him, during his anger; and when it is ouer-past, reprehend him selfe friendly.

35. Affect not, nor affect some thy selfe to grauitie in trifling matters; nor trifle not in matters of grauitie, and importance; for whatsoeuer is done out of season, is troublesome and redious.

36. Be

36. Bee not vnpleasing
in doing of a pleasure to
any man, as wee see many
use to doe, who know
not how to doe a pleasure
to their friends, with a
good and gracious counte-
nance.

37. It is a very trouble-
some thing, to bee giuen to
be quarrellous; and for any
Man to study and beate his
braines how to reprove an-
other, doth but incense and
irritate men.

38. Gouverne thy selfe
with moderation and mo-
destie in thy drinke, but
if it happen, that thou
fall into Companie, arise,
and depart rather, then bee

E 3

ouer-

Overcome with drinking :
for when the spirit is pos-
sessed with Wine, it is like
vnto a Chariot , or Coach-
horses; which hauing ouer-
throwne their Coachman,
doe runne heere and there,
without all order , hauing
none to guide and direct
them : so is the Soule of a
Man very much offended,
when the vnderstanding is
distempered and troubled.

39. Propound vnto thy
selfe things immortall, as a
Man of courage and mag-
nanimitie; and vpon mor-
tall things so set thy affe-
ctions, and thou doe vse thy
goods which thou hast,
with moderation and mo-
destie.

40. Know

40. Knowledge ought to be preferred before ignorance for many reasons; and especially, for that in all other things which are odious, yet there is some profit to be found; but ignorance onely is euer noysome and hurtfull to the ignorant, and doth make the beare the paine of those offences which they commit euen in speaking ill of others. When thou wouldest winne the friendship and loue of any one, speake well of him vnto them, who may make report thereof vnto him.

41. The beginning of friendship, is prayse and commendation: and the

originall of enmitie and hatred , is detraction and contempt.

42. When thou wilt consult vpon any case, take example by that which is past, vpon that which is to come: for it is easie to vnderstand that which is obscure and vncertaine, by that which hath beene formerly manifest, and certaine.

43. Bee not too hasty in thy deliberations: but when thou hast resolved vpon any enterprise, put it speedily in execution.

44. Thinke, that the greatest blessing that can be.

befall thee from God, is to enioy true felicitie; and that the greatest good that can light vpon thee, by thine owne industry, is good counsaile.

45. When thou doubttest with hardinesse to vndertake any matter; communicate the same with thy friends, and conferre with them vpon it, making shew, as if it were some other mans case: in so doing, thou shalt know their opinion, without discovering thy owne secrets.

46. When thou wilt deliberate of any matter of importance with another;

E 4

confi-

consider first, how he hath carryed himselfe in the like affaires of his owne : for it is very vnlikely, that hee which hath ill managed his owne proper businesse can well and prouidently dispatch the affaires of another.

47. There is nothing that doth more incite a Man, to bethinke himselfe for the good ordering of his affaires, then to regard the losses and dammage which hee hath formerly receiued by his owne indiscretion : for it is commonly seene , that wee are more carefull of our health, when wee call to memory the extreame do-
lours

lours which wee haue suffered in time of our sicknesse.

48. Follow the manners and conditions of Princes, and accommodate thy selfe to their manner of liuing; for in so doing, thou shalt bring them to thinke that their doings are to thy liking: wherof it will ensue, that thou shalt both purchase more authoritie and estimation amongst the people, and thou shalt bee the better assured to stand in the good grace and fauor of thy Prince.

49. Bee obedient to the Edicts and Ordinances
E 5 made

made by Princes ; with this opinion notwithstanding. That there is no Law which hath so much strength and efficacy, as their liues : for as it is very requisite for those that are governed by a popular Estate, to honour the people; so it behoueth him that liueth vnder a Monarchy, to admire and reuerence his Prince.

50. Whensoever thou shalt bee aduanced to any dignitie ; in any case vse not the ayde and assistance of such as were wicked, in any charge or affayres of consequence whatsoever ; because the blame of all the mischief and wickednesse

nesse by them committed.
shall be imputed continual-
ly vnto thee.

51. Whensoever thou
leauest any place of pub-
like charge, doe it rather
with a good credit and re-
putation, then with the
request of great wealth
and riches: for the prayse
and commendation of the
people, ought to bee pre-
ferred farre before riches.

52. Take heed that thou
giue no ayde nor assistance
to any wicked action, nor
that thou countenance the
same with thy company;
for the faults of those who
thou fauourest, will be im-
puted

puted vnto thee as thine owne.

53. So carrie thy selfe in thy behauour, as thou mayest bee alwayes sure to haue the aduantage and preheminance aboue others; yet so neuerthelesse, as thou euer embrace equitie; to the intent, that men may thinke thee to loue and embrace iustice, not for want of power to doe wrong ; but of pure loue to honestie and modestie.

54. It is farre better to bee poore and honest, then to be rich and wicked. For certainly, Iustice is better then Riches ; because the latter

latter is onely profitable to men liuing; but the former maketh a man to bee honoured, euen after his decease. Besides, adde hereunto, that riches are oftentimes distributed and bestowed vpon wicked and lewd persons, who cannot in any sort notwithstanding participate of Vertue and Iustice,

55 Bee not a follower of those that seeke to enrich themselves by vnlawfull and vniust gaine; but of those rather, who can be content to sustaine losse so they may bee reputed honest and good men: for admit that iust men haue no other aduantage or
pre-

preheminance aboue the wicked : yet herein at least doe they surmount them , in that they haue good and vertuous hopes.

56. Haue a care to embrace all that which concerneth the life of Man : but principally , and aboue all, exercise prudence : for it is not a thing of small reckoning , for a Man to haue a bodie endowed and beautified with a minde of good vnderstanding.

57. Accustome thy bodie to labour and trauaile ; and thy minde to knowledge and learning : to the intent

intent that by the meane
and helpe of the one, thou
mayest bee able to execute
that which shall seem good
vnto thee, and by the ayde
of the other, thou mayest
fore-see that which shall
bee for thy profit and com-
moditie.

58. Bethinke thy selfe
wel of that which thou art
to speake; for oftentimes
the tongue runneth before
the thought.

59. Esteeme not any
thing in this world to bee
stable and certaine; for so
shalt thou not reioyce o-
vermuch in thy prospe-
ritie, or waxe ouer sad
or

or dismayed with aduersitie.

60. There bee two occasions , wherein thou mayest freely and boldly speake thy minde : the first is , in things which thou knowest perfectly and assuredly ; the other is , in matters that doe necessarily concerne thee ; in both which ; it is more expedient for thee to speake liberally, then to be silent or say little. As concerning all other matters it is farre better to bee silent, then to talke of them.

61. Bee close and secret to thy vttermost in any thing that concerneth thee ;

thee; for it is small Wise-
dome, and to little pur-
pose to keepe thy wealth
streight locked vp within
thy house, and to haue thy
minde layde open to the
World.

62. It behooueth any
Man of discretion to feare
reproach, more then any
danger whatsoeuer.

63. Death is fearefull
and terrible to faint hear-
ted and wicked persons,
but the good and vertu-
ous ought not to feare any
thing but dishonour and
ignomy.

64. It is good for a
Man to liue in the grea-
test

test assurance that hee can
possibly; how be it, if hee
bee constrained to hazard
and aduventure himselfe, it
is more fit that he contend
and strue with it honestly,
then to shun and flye from
it shamefully, considering
that wee are all destinated
to dye: but nature hath
onely ordained and framed
them that are vertuous
to dye valiantly
and coura-
gioufly!
(..)



EVENING
Considerations,

O R,

Precepts tending
to the more Pious
education and buil-
ding vp^r of youth in
vertue and god-
linesse.

C O N S I D. I.

TH A T seeing thy
daies are numbred,
there is one more
of thy nūber spent,
and thou art neerer to thy
end

end by one day then thou
wast in the morning.

CONSID. II.

Account that day lost,
wherein thou hast not
done some good, or learnt
some godly practise.

CONSID. III.

Sit downe a while be-
fore thou goest to bed,
and consider what memo-
rable thing thou hast seene,
heard, or read that day, and
bethinke thy selfe what vse
may be made ofat.

CONSID. IIII.

Consider what good
thou

thou hast committed against
God, what euill thou hast
committed against Man,
that thou mayest repent
thee of both: and if thou
haue done any good,
know it proceeds from
G O D; if any euill, from
thy selfe.

C O N S I D. V.

Whether by frailtie, or
by any strong temptation,
thou hast committed any
griuous sinne, presume
not to sleepe till thou hast
vpon thy knees made a
particular reconciliation
with G O D in Christ for
the same; both by con-
fessing the fault, and by
feruent prayer for the par-
don

don of the same. And thus making thy score euen with **C H R I S T** euerie night, thou hast the lesse to account, when thou art to make thy final reckoning before his Maiestie at the last day.

C O N S I D. VI.

That many goe to Bed and neuer rise againe, till they bee awaked by the fearefull noyse of the last Trumpet; and therefore if thou desire to sleepe securely, yeelde thy selfe into the hands of **G O D** before the closing of thine eyes.

CON-

CONSID. VII.

That the day is coming when thou must bee as barely vnstript of all that thou hast in the world as thou dost now thy selfe of the Cloathes that thou dost weare. That thou hast heere as a Steward, but the vse of thy Temporall goods for a time, and after must render an account for all that thou hast beene trusted with to the Owner. And this will make thee the more wary how thou disposhest them, but to the will of thy Master.

CON-

CONSID. VIII.

That thy Bed puts thee in minde of thy graue, thy Bed-cloathes represent vnto thee the molde of the Earth, that must couer thee. Thy sheetes thy winding-sheet; thy sleepe, thy death; thy waking, thy resurrection.

And thus religiously opening euery Morning thy heart, shut it vp euerie Euening with the Word of God and Prayer, as it were with a locke and a key, beginning it in **GODS** worship, continuing it in his teare, and ending it in his fauour; so thou shalt bee sure to finde the blessing

sing of God, vpon all thy
dayes labour and good en-
deauorus: and at night thou
mayest assure thy selfe to
 sleepe safely and sweetly
in the armes of thy heauen-
ly Father.

According as that di-
uine Poet thus traced out
the way as followeth:

*Begin thy dayes, worke when
the day begin,*

*First blessing Gods thrice
blessed name denout:*

*And then at Euening when
thy labour ends,*

*Prayse him againe, so bring
the day about.*

F

Here



HEREAFTER
follow certaine Praiers and
Thanksginings, fitted to
these parties and oc-
casions and pur-
poses.

Morning Prayer.

O Eternall GOD, and
most mercifull Fa-
ther, in our Lord I E S U S,
C H R I S T, I render vnto
thee all possible thanks
that I am able, for that
thou hast preserved mee
this night from ell Danger.
Continue thy mercie vnto
me

me this day, giue good successe vnto my labours ; for I know it is in vaine to attempt that which thou wilt not further. Keepe me O Lord, that I fall not into any sinne this day, through infirmitie, example or provocation, that thorow thy goodnesse , I may happily accomplish this day and all the dayes of my life, which few , or many, to thee are numbred , as the hayres of my head : that so living in thy feare , at last I may dye in thy fauour, rise againe by thy power , and raigne with thee in thy glory. Amen.

Euening Prayer.

O Mercifull Lord God,
heauenly father, whe-
ther I sleepe or wake,
liue or dye, I am alwayes in
thy hands ; wherefore as
thy goodnesse hath vp-
held mee this day, that I
am safe returned to my
rest, when thou hast not
dealt so with euerie one;
wherefore I humbly and
heartily besecch thee to
continue thy care and loue
ouer mee this night and e-
vermore. Make me O Lord,
in this Image of my graue,
to bee mindfull of mine
end, and to prepare
my selfe hereafter, not
being sure, but in thy mer-
cy

cy, to behold the Morning
light: make mee mindfull
O Lord, and penitent for
my cmissions of good,
and commissions of euill,
that I haue neglected or
effected this day; that at
the end of euery day, thus
taking notice and crossing
the account of my sinnes; I
may so iudge and con-
demne my selfe, that final-
ly by thee I bee not con-
demned. Grant this, and
whatsoever else thou wilt
for my good, for thy
mercies sake

Amen.



In thy Bedde , and at
the approach of sleepe,
Pray thus with
DAVID,

I will lay me downe and
sleepe in peace in thy
mercy, for thou Lord onely
makest me dwell in safetie.

Or thus,

Thy grace, O Lord Ie-
sus Christ; thy loue, O hea-
uenly Father; thy comfort
and consolation, O holy
and blessed Spirit, be with
mee and dwell in my heart
this night and euermore.

Another



*Another short
Morning Payer,
or sololoquie of Da-
vid, to be said when
thou first a-
wakest.*

MY Soule wayteth on
thee O Lord; more
then the Morning Watch
watcheth for the Mor-
ning. O G O D, therefore
bee mercifull vnto mee,
and blesse mee, and
shew the light of thy
Countenance vpon mee:

F 4

fill

fill mee with thy mercie
this Morning, so shall I re-
ioyce, and be glad all the
dayes of my life.

*AGVS Prayer
for Content.*

O Lord giue mee nei-
ther pouertie nor ri-
ches; feed mee with food
conuenient, least I be too
full and denie thee, and say;
Who is the Lord? or lest
I be poore, and steale, and
take the name of my God
in vaine.

Saint

Saint AVSTINES
Prayer.

*Miserere mei Domine, in-
digna facientis, & Digna
Patientis.*

BE mercifull vnto mee
GOD, doing vn-
worthily vnto thee, and
yet receiuing that from
thee, that more worthie
then I are denyed at thy
hands : O Lord continue
this mercie, and let not my
illnesse weary thy good-
nesse, for the tender patient
mercies sake.

*Saint BERNARDS
Prayer.*

Dulcissime Iesu Christe
sit ultimum verbum
meum in Cruce., ultimum
verbum meum in hac luce
& cum amplius facere non pos-
sum, exande finale Cordis
desiderium.

Englised.

Sweet Iesus, let the last
words of thine vpon the
Crosse, bee the last of mine
vpon my death bed; and
when I can speake no
more, Lord heare the last
desire of my heart.

Saint

Saint AUSTIN
Prayer of the
Heart.

1. **I**T is the heart that prayeth, the heart that singeth, or both song and prayer is in vaine.

Saint BERNARD.

2. He that heares without eares, can interpret our Prayers without our tongues; so a man may pray, and neuer open his lips.

Saint HIEROM.

3. In the eares of God,

a vehement desire is a strong cry : a remisse and carelesse intention, a silent and still voyce.

The which may likewise by these verſes be illustrated further:

*Non vox, ſed votum, non muſica cordula, ſed Cor ;
Non clamans, ſed amans
Pſallit in ore Dei.*

Engliſhed.

Not voyce but vow; not lip
nor tongue, but heart:
Not ſound, but ſoule, that
God takes in good part.

Thankſ-



*Thanke-giuing
before Meate.*

MOst gracious GOD
& mercifull Father,
wee beseech thee sanctifie
these creatures to our vse;
make them healthfull for
our nourishment, and bo-
dies; and make vs thanke-
full for all thy blessings and
benefits, through Iesus
Christ, our onely
Saviour A-
men.

*Another before
Meat.*

O Eternall GOD, and
most mercifull Father
in whom wee liue, mooue,
and haue our being; wee
beseech thee blesse vnto
thy seruants these Crea-
tures, that in the strength
thereof we may liue, to the
setting forth of thy prayse
and glorie, through Iesus
Christ our Lord, *Amen.*
Blesse likewise, we beseech
thee, our King, Church,
Commons, and giue vs the
peace both of Bodie and
Conscience, for thy deare
mercie. *Amen.*

*A Prayer or Thanksgiuig
after Meale.*

GRant vs, most merci-
full Father, after the
example of thy blessed
Sonne our Sauour, and his
Apostles, to bee thankfull
vnto thee for a'l thy blef-
sings; and euer to depend
vppon that prouidence,
without distrust, that hath
at all times, euer since wee
were borne, as at this pre-
sent, bountifully fedde vs,
sustained, and preserved
vs: for the which bee ren-
dred prayse and thankes-
giuing, both now and e-
uermore. *Amen,*

An.

*Another after
Meate.*

FOR this thy bountifull
goodnesse, in feeding
vs at this time, wee heart-
tily thanke thee, O most
mercifull Father; desiring
thee so to feede our Soules
likewise with that meate
which perisheth not, but
abideth vnto euerlasting
life: that wee being fedde
both in Bodie and Soule at
thy mercifull hand, may
doe that alway in thy
sight, through Ie-
sus CHRIST.
Amen.

Ano-

*Another before
Meate,*

ALL good wee haue,
wee know that thou
doest send;

All good wee doe, is then
but to offend:

Therefore it is thy mercie
wee adore,

Which feedes vs now, and
cloathes vs euermore:

The which wee blesse, and
prayle in thy good name.

Praying thee as G O D,
bee still our G O D the
same. Amen.

Ano.

*Another after
Meate.*

FOR Foode , for Ray-
ment , all that wee
possesse,
The which thou dayly to
our vse doest giue,
The blessed name for euer-
more we blesse:
Both now and euer, all the
dayes we liue,
Preserue in peace, in health
our rich, our poore ,
Both at this time , and all
times euermore.
Amen.

Short



Short Mememtoes,
for the Memorie.

R E M E M B. I

V Hat thou wast,
What thou art,
What thou shalt bee.

R E M E M B. II.

What God hath done for
thee,
What hee doth,
What he will doe,
What he requireth of thee,
What thou doest,
What thou shouldest doe.

R E -

REMEMB. III.

The good thou hast omitted,
The euill thou hast committed,
Thy punishment deserved.

REMEMB. II II.

How long hee hath deferred,
How iustly hee will punish,
How surely hee will come.

REMEMB. V.

The shortnesse of thy life,
The surenesse of thy death,
The

The strictnesse of thy iudgment.

REMEMB. VI.

That as Death leaues thee,
Iudgement findes thee.
Iustice rewards thee.

The shortnesse of Pleasure,
that sells thee,

The length of Paine, that
must afflict thee.

The griefe of Paine, more
then the ioy of Pleasure,
when it possesseth thee.

*Remember also thy
Misery.*

1. In thy Life,
2. In thy Death,
3. After Death.

I. In

1. In thy Life, the miseries that accompanie thy Body,

And the miseries which deforme thy Soule.

2. In thy Death, the miseries which shall oppresse thy Body and Soule.

3. After Death, the miseries which ouerwhelme the cursed Body and Soule together in Hell.

DA.



DAVIDS
ACCOUNT OF
Mans Life, from
seuenty yeers,
to a span.

THreescore and ten, the
Age and life of Man.
In holy DAVIDS eyes
seem'd but a Span:

For halfe that time wee
waste away in sleepe,
So onely thirty five for vse
we keepe.

In sorrow then, which
wastes and suckes veynes
drie,

We

The Fathers Blessing.

We count we doe not liue,
but rather die :

In Youth and Age our
Child-hoods both doth
kisse.

Therefore no part of Life
we reckon this.

So Sleepe deducted,
Youth, and Age; and
Sorrow.

Onely a Spanne is all the
Life we borrow.

Cer-



Certaine Maximes,
or Sentences, where-
upon some Instru-
ction may bee
grounded.

1. Sympathie of Man-
ners maketh a con-
junction of Mindes.

2. As the best Wine
maketh the sharpest Vi-
neger, so the deepest loue
turneth to the deadliest
hate.

G

3. Loue

3 Loue grounded vpon lust, dissolueth vpon euery light occasion.

4. That which comes in a moment, ends in a minute.

5. He that shewes more kindnesse then hee was wont, eyther hath alreadie or shortly intends to deceiue thee.

6. Hee that is ouer-easie to beleue, is commonly ouer-rash to condemne.

7. Tis lesse hard to note offences, in a great Man, then easie to amend them.

8. Hee

9. Hee that feares not
G O D , feares euerie
thing.

9. Better to bee bu-
ried quicke by ones ene-
mie aliue , then bee be-
lyed by a Friend , being
dead.

10. Vnkindnesse, where
wee expect Loue, is worse
then blowes , where wee
looke for Hate ; for ra-
ther a blister with a Net-
tle , then pricke with a
Rose.

11. Affection is to bee
measured rather by Faith,
then by Fancie:

12. Hee that hath most

G 2

plea-

pleasure, hath not all; and
hee that hath least, hath
some.

13. Hee that mindes
least good, euer affects most
harme.

14. Ambition is the
seate of Enuie, and Pouer-
tie the foot-stoole of Con-
tempt.

AN



A N
EXHORTATION
to Repentance, vpon
the due weight and
consideration of the
vanitie of all
Earthly pleasures.

Neuver was there more
sinners, neuer lesse re-
morse for finnes : Neuer
was the Iudge neerer to
come, neuer lesse prepara-
tion for his comming.

Whatsoever is spent in
Earthly Vanities, they ey-
ther dye before vs, or
G 3 shortly

shortly follow after vs : but what, like *Mary*, in the practise of godlinesse, shall remaine for euer, to our comfort ?

Now my desire is, as heretofore I haue traced you out certaine Rules for your duty and carriage to God, and Man, that you walke in them, as being not onely knowers, but practisers also : which, that thou better mayest ;

1. Often meditate who thou art, why thou wert borne, and to what end placed in thy station in this World.

2. What you owe to
God.

God, what to your Coun-
trei, what to your friends;
endeauouring thereunto thy
vtmost abilitie, for to dis-
charge thy Obligement
therein: otherwise, though
you haue the Theoricke,
you want the Practicke,
the one beeing but the
Barke, and the other the
Tree.

Know what is Man in
generall; his *use*, being ex-
cellencie, and end: How
his *Creation*, though it
bee the wise Composure of
the most excellent worke-
man that euer gaue forme,
or fashion; yet was it
of the most contemptible
and abiect matter that the
whole Earth could afford.

How hee beares along a Lampe thereof, hitber and thither transported, like a Shippe, by that excellent Pylote, the Soule, that sits within. How though when it displayeth the most excellent Flagges of Pride and Vanitie, and the Wind of Prosperitie hales it along; yet then is it in danger to bee dasht against Rockes, or encountred by Pylotes: and howsoever though it escape the Seas, yet it may ruine in the Haven. And this may teach thee to reméber thy Creator in the dayes of thy youth; for that is the maine scope of Mans creation: all other things are but necessities vnto it.

Know

Know what is fit to
giue, to take, to pray for;
and be constant in thy Re-
ligion euen vnto death;
and know, that it is not
the Corporall but the Eter-
nall that thou art to feare:
for as a Father saith; This
Death which the World so
trembles at, is but a separa-
tion of the Soule from
the Bodie: but that Death
which is terrible indeed,
and Men feare not, is the
separation of the Soule
from God: and often, when
Men seeke to auoyd the
one, they fall into the other,
then too late to bee repen-
ted of, though the eyes doe
distill like fountaines, and
the teeth clatter like to ar-
med men. For though the

first Death seuer the Soule from the Bodie, when it would willingly stay; the second Death will keepe the Soule in the Bodie, when it would willingly be separated, to the end her torment might also cease: but it is appointed for a time, and times, and no time; euen when time shall bee no more, then shall it continue. And for thy constancie in Religion (because Examples mooue more then Precepts) take thou this vnto thee from the Prince of *Conde*: Who commanded by *Charles* the ninth King of France, to take his choise, whether he would goe to Masse, to Death, or to perpetuall Im-

Imprisonment ; answered to the first, he would neuer goe: for either of the other, he was ready to vndergoe at the Kings pleasure : A worthy resolution and patterne of imitation for thy selfe, and euery good Christian : For whatsoeuer is done for the seruice and glory of God, shalbe crowned with succeeding reward; when as whatsoeuer is wasted in the follies and vanities of this life, they either early take their leaue of vs, or wee of them : but the good weatchieue, and the sufferance we vndergoe in the strength & tryall of our constancie and vertue therein, remayneth to our eternall comfort.

To

To which purpose this
Epitaph of another godly
and religious Gentleman,
that hath long agoe experi-
enced the truth hereof
in his Soule, may bee perti-
nent :

*As you are , so was I :
As I did, so shall you die.
What I gaine, that I haue;
What I spent, not lament :
Thus I end all my cost ;
What I left, that I lost.*

All pleasures that are
sensuall, and haue not refe-
rence to the maine end of
Mans creation, which is the
seruice of G O D, are vaine
and of no importance , but
meere foolerie.

And therefore oppresse
thou

thou not the pouertie of
Man by thy power: for if
hee shall burne in Hell that
giues not his owne, where
shall hee burne that takes
anothers? *Si sterilitas in ig-
nem mittitur rapina quid
merebitur*, if barrennesse in
good shall be condemned,
what shall become of fruit-
fulnesse in euill? And there-
fore Death, the reward of
sin, mounted vpon a heape
of sculles, the triumphs of
his victories, saith:

To the Couetous Man.

To the Voluptuous.

To the Ambitious Cour-
tier.

To the proud Lady.

To the young deferring
youth.

Fill

The Fathers blessing.

Fill thy Bagges neuer so
full.

Take thy pleasure neuer so
long.

Build thy House, like thy
thoughts neuer so high.

Paint neuer so thicke.

Deferre neuer so long.

To this fauour all must
come.

To which purpose, not
vnfitly this Epitaph of the
rich Man, with easie appli-
cation, might besit the Se-
pulcher of all Mankind.

Build thy house nere so high.

All delight in pleasure take.

In the Dust thou must lye,

Till the trumpet thee awake,

*Therefore all is lost and
spended,*

*That to vertue is not in-
tended.*



A

Heauenly Me-
ditation for Earthly
Men, on the betraying
of our Lord and Sa-
viour I E S V S
CHRIST.

O Sweet Sauour, how
wast thou tormented
for these sinnes of ours,
and the like? Come then
my Friends, let vs weepe
together, and mourne;
let teares runne downe
our Cheekes, and among
all our louers, let there
bee none to comfort vs:
let our streets lament:
let

let no Man feast ; let all our
Gates bee desolate, let our
Priests sigh , let Virgins
bee discomfited , and let vs
all be in heauinesse, for wee
haue sinned , our finnes are
great, and for them is the
Sonne of G O D crucified:
Judas sold him, kist him ;
and betrayed him : hee sold
him for thirtie pieces. O
vilde Traytor, and wret-
ched creature , to sell thy
Creator , the Lord of Life,
at so base a rate : he setteth
not thee at so small a price;
for so much as hee buyeth
thee with his owne preci-
ous bloud : Oh what a
great price and estimation
was that of Man. And how
base an estimation and
price was this of G O D ?
God

God was sold for thirtie pence, and Man was bought with the dearest blood of God himselfe : and when this *Judas* betrayed him, and deliuered him into the hands of Iewes ; see how each one giueth him buffetts, and stroakes; see how they spit vpon that diuine face with their diuellish mouthes ; see how they hood winke his eyes, and stricke him on the face, scoffing and ieasting at him, saying, Areed who hath smitten thee . - O my Soule ! great were the mockes and taunts he suffered for thee : how patiently hee endured the spitings of those infernall mouthes, that had himselfe
not

not long before, with the
spittle of his owne mouth,
restored a blinde Man to
his perfect sight? Now suf-
fered hee their whippings
whose seruants were wont
in his Name, with mightie
power, to whip the verie
Deuils? How was he crow-
ned with Thornes, that
crowned his Martyrs with
euerlasting Garlands? How
was hee smitten on the face
with palmes of mens
hands, that giueth the
Palme of Victorie vnto
such as bee Conquerours?
How was hee robbed of his
Earthly Garments, which
cloathed his Saints with
Garments of Immortali-
tie? How was hee proffered
most bitter Gaule, that gi-
ueth

ueth vs the Bread of Life ?
how was hee offered Vine-
ger to drinke , that giueth
vs the cup of saluation ? Con-
sider moreouer, at what time
the Sauour of the World
was nayled to the Crosse ;
how both the Heauens and
the Earth were troubled, the
Starres were obscured, the
Elements disturbed ; how
the Earth quaked ; how the
Light was darkned, when
the Sunne turned away his
eyes , and would not suffer
his beames to shine vpon
the Earth, lest haply it
might see such a
great cruel-
tie.

A



*A most Heaneuly Medi-
tation on Christ, Who is
the Way, the Truth,
and the Life.*

O Sweete Christ, thou
redeemer of mankind,
O thou who art the
Way, the Truth, and the
Life, the way in Doctrine,
Precept, and Example; the
Truth in promises; for thou
Lord hast performed thy
promise made to a thou-
sand Generations; and
thou art the Life in Re-
ward: I pray thee by this
thine vnspeakable charitie,
where-

wherewith thou vouchsafest to imploy thy selfe wholly for our Saluation; suffer me neuer to wander from thee, who art the Way; neyther euer to distrust in thy promises, who art the Truth, and performest whatsoeuer thou dost promise; neyther to relye on any other thing, because thou art eternall Life: euen which there is nothing more to bee desired, neyther in heauen nor in earth. Grant this I beseech thee,
O thou Sonne of God:
to whom be prayse
and glory, for e-
uer and euer
Amen.

*A Meditation of Christs
death, our sinnes being
the cause thereof.*

O Wretched M A N, if thou be not moued to take compassion on our sweete Sauour, seeing him in this dolefull case for thy sake; if now, when he sheds drops of bloud throughout all his body, thou canst not shed any teares from thy eyes; think verily with thy selfe, that thou hast a verie hard and stony heart : and if thou canst not weepe for loue towards him, yet at the least weepe for the multitude of thy sinnes, for so much as they were the very cause of this his agonie.

nie & grieve. Now the tormentors do not whip him, neyther doe the Souldiers crowne him with Thornes that doe cause the bloud to gush out of his bodie ; but it is the very sinnes and offences: those are the thorns that do pricke him, they are the Speare that doe thrust him into the side, they are Tormentors that doe afflict him, they are the heauy burthen that doe cause him to sweat this so strong and wonderfull a bloudy sweat. Oh my sweete Sauour and Redeemer; Oh thou Lambe of God, that takest away the sinnes of the World: how dearely hast thou bought my saluation?

THE



THE CONCLUSION.

ANd now to conclude :
 If thou find that most
 of these precepts are not
 fit and agreeable to thy
 age maruaile not hereat :
 for I my selfe doe thinke
 no lesse : notwithstanding,
 I thought it not amisse by
 one and the same meane,
 both to giue thee counsell
 for the time present, and
 to leaue thee also precepts
 for the time to come,
 wherein thou mayest with
 more facilitie know what
 is

is most fit and convenient
to be vsed: for thou shalt
very hardly finde any man
that will counsell thee
friendly and faithfully, and
therefore I was not wil-
ling to omit any thing,
which I thought would be
for thy profit: to the in-
tent thou shouldest not be
driven to borrow ought
of others; but here to
finde of free cost whatso-
ever shall be fit to serue thy
turne. And I shall hold
my selfe also much bound-
den to thanke God, when
I shall see that I am not
deceiued of that good opi-
nion which I haue concei-
ued of you. For euery
thing is a common thing
with men to delight them-
selves

selves in doing which a pleasant rather then such as are wholesome : so doe they more willingly conuerse with such as are of corrupt behaviour, and like vnto themselves, then with those that seeke to correct and amend them of their ill dispositions.

Nevertheless, I thinke that thou wilt bee of a contrary opinion, if thou doe but take a conjecture of the labour and trouble which thou shalt endure by addicting thy selfe to the study of other disciplines. For it is very likely that he which commandeth himselfe to doe good and veruous acts will willingly

willingly give care to others, who exhort him vn-
to vertue.

Now there is no better
meanes to incite and pro-
voke thee to enterprise
laudable deeds and acti-
ons, then to consider how
the true pleasure and con-
tentment reaped by them,
doth still continue and
abide with vs: and on the
contrarie, how idlenesse
and deliciousnesse doth
soone grow wearisome
and tedious. Adde there-
withall, that voluptuous
pleasures are alwaies ac-
companied with troubles
and molestations: but to
travell for vertue, and
to live soberly, bringeth
with it true pleasure,

and such as is alwaies durable.

I deny not, but that in the beginning voluptuousnesse may yeeld vnto a man some pleasure and delectation, howbeit sorrow and griefe doth soone overtake it: but in vertue, after great labours and travels commeth true rest, contentment, and perfect pleasure.

Now certaine it is, that in all our affaires, we have more regard to the issue and end thereof, then to the beginning: and we do in a manner estimate all our actions by their events. Moreover, it is to be considered, how the wicked are never at a stay

of

of their wicked actions,
but doe continue in that
fashion and manne of
life which they have ta-
ken at the beginning;
and the vertuous doe hold
it in no sort lawfull to
leave vertue; vnlesse they
will wholly yeeld them-
selves to bee a scorne and
reprooffe to the whole
World: for this is to bee
noted, that men doe not
so much hate them that
are notoriously vicious,
as those which boast them-
selves to be good and ver-
tuous; when indeed they
are nothing or indifferent
from the common and
worst sort; Now if wee doe blame
lyars for their leasings

much more reason have
wee to reprove them,
which in the whole course
of their lives are depraved
and corrupted: who doth
not onely therein offer
wrong vnto themselves;
but doe (as it were) be-
tray that good fortune
which is put into their
hands, even riches, honour,
and aboundance of friends:
and yet neverthelesse doe
make themselves vnwor-
thy of their present feli-
citie,

Furthermore, if man
which is mortall, would
but seeke to obserue and
regard the will of the im-
mortall Gods; I suppose
hee would easily and evi-
dently know and under-
stand

stand it: because even in those that were most neere and deare vnto them, they have testified and made knowne what difference they make betweene the vertuous and vicious. For *Jupiter* having engendred both *Hercules* and *Tantalus*, is said to have made the one immortall for his vertue, and to have condemned the other to grievous punishment and torments for his lewd life and wickednesse.

In imitation therefore of those examples, it is fit and conuenient for men to love honesty, and to follow vertue; and not onely to relye vpon these Precepts,

cepts, but learne also the most choyce ensignements of the most famous and excellent Poets, and to reade the Writings of other good Authors. And as the Bees, flying and lighting on all sorts of flowers, doe take of each that which is fit, and proper for Honey: so it behooueth them that desire Knowledge and Vnderstanding to leaue nothing that good is vnprooved, and to make profit of all that commeth to their knowledge: and yet when they have used all, and their vtmost diligence to that effect, it will be very hard and difficult notwithstanding to correct the

the vices and imperfections of Nature.

Now my Prayer is, that as you grow in yeeres and stature, so you may encrease in wisdom and favour with God and man.

Nature imparts you all that
she can reach,
And God supply where Nature
cannot reach.

The Abridgment of this
whole Christian dutie,
in these two Verses :

*Tolle malos, extolle Pios,
Cognosce teipsum,
Sacra tene, Paci Consule,
disce Pati.*

The

*The same in
English.*

Eschew the wicked,
 loue the Good.
 Desire thy selfe to know,
 Embrace Religion,
 strive for Peace,
 And Sufferance vndergoe.

FINIS.

Katherine never
is my name And it
with my son I was
The same And if my
son had been
better & had married
every lover of him
I 27 Day 1733

Dulcissime Jesu

Christe sit ultimum

verbum tuum in cruce

ultimum verbum

~~an regnum~~

William

Fellow

1727

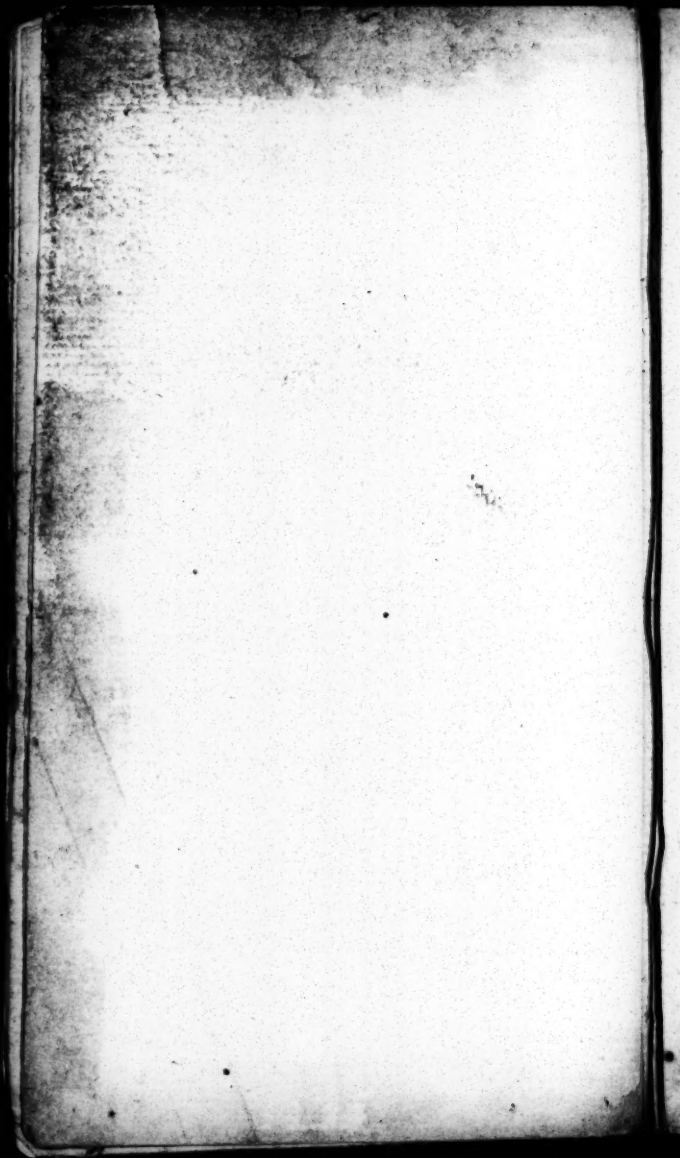
~~William~~

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